



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

VOL. XXV. NEW YORK, DECEMBER, 1880. NO. 12.

"Wycliffe Number" of the Bible Society Record.

The pages of the *Record*, usually devoted to various departments of our work, are in this issue given to the one subject which of late has occupied so large a place in the minds and hearts of all the friends of the American Bible Society. Believing that in this way we shall best please our readers, we present them with a "Wycliffe number."

John Wycliffe.

The character of Wycliffe, as delineated by the masterly pen of Dr. Storrs, stands out conspicuously as that of a man in advance of his age, gifted to see the path which all true reformers must traverse. It was especially proper for the Bible Society to initiate this commemorative service and invite the world to consider the crowning achievement of Wycliffe's life, because he was in his own person the embodiment of the Bible Society idea, and was working along on the very line which Bible and missionary societies, as institutions of the Christian church, are expected to follow. In his advance work he has to-day an immense following. For he was not a recluse, sitting down in the quiet of his study and elaborating a version of the Bible as a scholarly pastime; but a wise reformer adapting means to a certain end, and preparing a book for diffusion among the people in order that they themselves might see and read "the law and the testimony." Familiar with this book from our youth up, we do not know what it is to be without it. Accustomed to hold the printed Bible in our hands every day, we do not know what it is to be dependent on rare and costly

manuscripts, and to be hearers rather than readers of the word.

Wycliffe saw the ignorance and superstition prevailing around him, and he aimed not merely to carry a point in his contest with Rome, but to promote a thorough reformation in the lives and faith of his countrymen. He would have Christian men and women, old and young, "study immeasurably in the sacred text." He and his compeers could read God's Word in Latin, but it must be given to artisans and peasants in their native tongue. And so we cannot doubt that it was his own plan to have the Bible, in whole and in portions, copied and carried through the kingdom for a wider circulation among the people. This enterprise was commenced before his death, and copies were made not only in folio and quarto, but in smaller sizes, for transportation by his "poor priests," who made it the basis of their appeals to the people. "In their hands," says Lingard, "it became an engine of wonderful power."

A single instance illustrates the promptness and diligence with which the work of copying was taken up and the peril with which it was done. In 1392, one William Smith was "compelled to do penance in the market-place and to deliver up English copies of the Gospels and Epistles which he had written; and the culprit confessed that for eight years he had diligently employed himself in such transcription."

In thus initiating a great work of supplying a nation with the Holy Scriptures in its own vernacular, at a time when Greek and Hebrew were forgotten and printing was unknown;—in translating and copying and distributing the version so that every family might have the book for their enlightenment and salvation, JOHN WYCLIFFE stands out conspicuous among the reformers, and is worthy to be had in honourable and loving remembrance.

May God grant that this generation in its day, with larger resources and greater breadth of learning, and an immensely greater field for work, may do as good service for humanity and for the kingdom of the Redeemer in giving the Holy Scriptures to every nation under heaven!

The Wycliffe Semi-Millennial Commemoration.

This Commemoration, for which the Board of Managers had made the most careful preparation, and to which many had been looking forward with high hopes, proved to be an occasion of unparalleled interest.

More than four thousand persons gained admission to the Academy of Music by ticket; and it is quite impossible to conceive how any company of people could be assembled in one place more thoroughly representative of the intellectual force, the culture, the dignity, the moral worth, and the godliness of this vast community than was that body which met, on the evening of the second day of December, to commemorate the work of John Wycliffe as the translator of the first English Bible.

Promptly, at the hour designated for opening the exercises, the platform being crowded by the distinguished guests who had been specially invited by the Board to attend, Frederick S. Winston, Esq., one of the senior Vice-Presidents of the Society, in a few well-chosen words, introduced one of his associates in office, the Hon. Joshua L. Chamberlain, of Maine, as the presiding officer of the evening.

At the President's request, the vast assembly rose and united in singing, to the tune of Coronation, the hymn beginning,

"All hail the power of Jesus' name!"

It was true worship—reverent, hearty, grand. We do not expect to be more profoundly impressed by any service of song until we are permitted to join the "great multitude, which no man could number."

The Rev. G. F. Krotel, D.D., pastor of the Holy Trinity Lutheran Church in this city, then read the nineteenth Psalm and the last three verses of the first chapter of Second Peter. Prayer was offered by the Rev. Roswell D. Hitchcock, D.D., LL.D., president of the Union Theological Seminary.

At the conclusion of the devotional exercises, the President delivered a pertinent and eloquent address, and introduced the Rev. Richard S. Storrs, D.D., LL.D., as the orator of the evening. For an hour and forty minutes the speaker held the fixed attention of the audience.

To have been there will prove a perpetual joy. The speaker's grouping of historic facts displayed the skill of a master. Many passages of the oration, a considerable portion of which

is presented in the following pages, were full of power; but the effect produced by his description of the influence of Wycliffe's version of the Scriptures upon the life of the English people was simply overwhelming. When he said, "The lowly English roof was lifted to take in heights beyond the stars," it seemed well nigh impossible that the pent-up sympathies of the audience could be longer held under restraint, and yet it was evident that the climax was in reserve. It was reached in a moment more, when he pronounced the memorable words, "The bands of darkness broke apart, and the universe was effulgent with the lustre of Christ." Staid and dignified men, under the sway of the speaker's eloquence, found tears in their eyes; and the thousands present, moved by the magnetism with which the very atmosphere was charged, burst out into loud and long-continued applause.

After the conclusion of Dr. Storrs's address, a resolution of thanks to the orator, and a request for a copy of his address for publication, was moved by Cortlandt Parker, Esq., of New Jersey, and seconded by the Hon. Enoch L. Fancher, LL.D., of New York. Both speakers are Vice-Presidents of the Society, and their addresses, as our readers will perceive, possess qualities of sterling merit, and are especially valuable in their presentation of important points which the plan of the principal address did not fully compass.

As Mr. Fancher took his seat, the President said, "What is the pleasure of the Society and of this assembly? Those who are in favour of adopting this resolution of thanks to Dr. Storrs will please signify it by rising in their places." The entire audience at once arose. Two stanzas of the hymn beginning,

"From all that dwell below the skies,"

and the familiar Doxology of Bishop Ken, were then sung most heartily to the tune of Old Hundred, and the great company received the Benediction from the venerable Thomas E. Vermilye, D.D., LL.D., senior pastor of the Collegiate Reformed Protestant Dutch Church of this city.

Exercises at the Academy of Music.

PRAYER BY REV. DR. HITCHCOCK.

O Lord, our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens; who humblest thyself to behold the things that are in heaven, and in the earth; who art of purer eyes than to behold evil, and canst not look on iniquity. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou didst love us from the foundation of the world, and, in the fulness of time, didst send thy Son to save us.

We thank thee for the revelation thou hast made of thyself in the world around us, which proclaims thine eternal power and godhead; we thank thee for the revelation made in us who bear thine image; but, above all, do we thank

thee for the revelation vouchsafed unto us in the blessed volume of thy word. We thank thee for those holy men of God who spake as they were moved by the Holy Ghost; whose line is now gone out through all the earth, and their words to the end of the world. We thank thee for thy great gift unto our fathers in the father-land, and, through them, unto us who now for these many generations have heard in our own tongue, wherein we were born, the wonderful works of God.

We thank thee for the memory of thy servant, whose precious gifts of nature and of grace, whose steadfast endurance of contradiction, hatred, and hardship, and whose great service on our behalf, we celebrate to-night. As he rises now upon our vision, may we catch something of his martyr-spirit, and be moved to do our part in continuance of his blessed work.

Command thy benediction upon the occasion which has called us together. Bless us, each and all, speakers and hearers; and help us all in the prayer which our Lord hath taught us: Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

ADDRESS OF HON. JOSHUA L. CHAMBERLAIN.

The circumstances under which I so unexpectedly occupy this chair forbid my attempting any address worthy of the place so courteously offered in your programme. One thought, however, I may express. We meet to-night to celebrate, not an accomplished fact, an event which has passed, but rather a present and potent source of influence, scarcely midway in its career. It is well, doubtless, to turn back in memory to the great characters and great deeds of heroic days. It refreshes and braces the spirit to drink again at the fountains. But to-night we do this, and more. We celebrate noble beginnings, living powers, prolific of results long and wide-reaching, whose goal and measure can only be found in the consummation of human history.

The great translations of the Bible into the common tongue have appeared in stirring times; whether as cause, or consequence, or concomitant of these, it is not easy to say. But the Bible in the hands of the people has been associated with movement, and never with stagnation. I do not mean to assert that its influence is revolutionary. As a revelation of God's will and saving grace to man, it was doubtless a complete revolution for systems of ethics and religion, and also for thought and life. But as a social force, as revealing man to himself in his duties and rights, his capacity and destiny, it has been conservative and gradual in its effects. Its process has been by evolution rather than revolution. We cannot, for instance, hold Wycliffe responsible for the agrarian and socialistic revolts which marked and followed his times. His Bible was an enlightenment and a power, disclosing men to themselves and quickening in them the craving for that deliverance from evil which is the crowning prayer, as it will be

the crowning fact in history; but it did not prompt men to wanton and wicked assaults on the orderly and peaceful courses of social advancement.

The stirring history of that Bible we shall listen to with delight from the distinguished orator of this occasion. Suffer me only to dwell a moment more on the thought with which I began—the abiding and growing influence of the English Bible.

For two great peoples it has happened, that the common version had a powerful influence on the common speech. Applied to the expression of vital and heart-reaching truths, and answering the deepest questions of the soul, it seized upon the inmost strength and sweetness of the native idiom of home and life. This being at a formative and characteristic stage of its growth, it may be said that the common version held fast and consecrated the mother tongue. Who does not know how deep inwrought into the life of German and English-speaking peoples are these divine thoughts in homely phrase!

The effect of this—aside from the great fact that this is the word of life in whatever tongue—on the character and destiny of these peoples, can hardly be estimated. And when we think how fast the English speech is becoming the language of commerce and civilization—more potent far than that of courts and courtesy—we may not yet be able to conjecture the extent of influence to which it is destined. As was said long ago of the Spanish flag, and afterwards so eloquently of the English, that “the sun never set upon it,” so may it with far more truth be said of our English Bible, that the sun in all his course rises on no meridian of the earth, where this Bible light is not keeping its watch. Nay, rather be it said, it is itself a never-setting sun, whose light, shining from the east unto the west, is reflected back to the orient whence it sprung.

But the figure falls short of my meaning. For, beyond what I have suggested, when we consider the missionary homes and mission churches all over the world, where our English Bible-tongue is a known familiar speech, and the imagination seeks to trace the blessings that will radiate and spread from all these little points of light, they seem to encircle the earth like the luminous belts that gird the distant stars—or, even like the heavenly galaxy, a stream of star-dust growing into worlds.

But to return to our own country. This is the only one in history which may be said to have been founded in the spirit and on the precepts of the Bible. Hence has grown, I believe, the peculiar prosperity of our country. And this book and its teachings remain still the charter and safeguard of our liberties, as of our salvation. Sad and dire indeed would be the day—which God grant may never dawn or darken on the land—when the American people should cease to study and know the word of God.

Whatever modified interpretations advancing science, or thought, or life may open; whatever may be found best as to methods and places of study, whether day schools, or Sunday schools, or the home circle, most indispensable of all; let us never let go from our hearts and hands that guide and guardian of life for each and for all. How otherwise, indeed, can we deal with the great social questions of the day? This cry of the poor and lowly, of those whom the march of

civilization seems to crush to the earth, cannot be answered by the cold maxims of political economy or the theories of government. A different force and a different spirit must traverse, and be transfused into, both our economics and our politics. It is not our broad territory, not our rapidly increasing population, not our vast and growing wealth, not the multiplicity and extent of our industries, which will save the Republic. It is not this or that distinguished man in the highest place, not the triumph of this party or that party, which will enable us to meet the ends of organized society, which is the well-being of the people. It is rather by carrying into practical effect in all our human duties the teachings of this sacred revelation—that there are different gifts indeed and many members, but one body, and Christ the head.

Friends, a duty rests on us to make these truths real in life. It is for us to say what meaning these words, began five hundred years ago, shall have to those who, on another night like this, shall traverse the history of a thousand years.

ADDRESS OF REV. DR. STORES.

Ladies and Gentlemen:—On the left bank of the Rhine, on the site of the ancient Roman camp, afterward an imperial colony—which is associated in history with Tiberius and Germanicus, with Agrippina, mother of Nero, and with the early fame of Trajan—has been recently completed a magnificent work of religion and art, of which more than six centuries have witnessed the progress. After delays immensely protracted—after such changes in society and government, in letters, arts, and in prevalent forms of religious faith, that the age which saw its solemn foundation has come to seem almost mythical to us—by contributions in which peoples have vied with princes, and in which separate countries and communions have gladly united, the Cathedral of Cologne has been carried to its superb consummation, and the last finial has been set upon the spires which at length fulfil the architect's design.

Attendant pomps, of imperial pageantry, were naturally assembled on such an occasion, but they can have added no real impressiveness to the structure itself, with its solid strength matching its lofty and lovely proportions; the vast columns of the nave lifting upon them plume-like pillars; the majestic choir, of stone and glass, with its soft brilliance and exquisite tracery, beautiful as a poet's dream; the soaring open work of the spires absorbing and moulding hills of rock in their supreme and ethereal grace. It seems impossible not to apply to it the words which Gibbon applied to St. Peter's: "The most glorious that has ever been applied to the use of religion." It is impossible not to rejoice that the common sentiments of beauty and of worship survive the changes of civilization, so that distant centuries join hands in the work now finished and crowned, and the completion of this grandest of cathedrals in Northern Europe fitly attracts the attention of Christendom.

It is a work at first sight insignificant in comparison with this which we have met to commemorate this evening—the translation of the Scriptures into the common English tongue, begun by John Wycliffe five centuries ago, and brought to completion in these recent days by

the hands of English and American scholars. It may seem that the vision of the majestic cathedral is too stately and splendid to be set in front of a story so simple, and in parts so familiar as that which we are here to recall. But I think it will appear that the work which we celebrate is the nobler of the two; that from all the costly and skilful labours now completed on the banks of the Rhine we arise to this—even as there one advances to the altar, supreme in significance, through the decorated doorways along the vast nave, and under the rhythmic and haughty arches. To us, at least, the voice of God becomes articulate through the book; while the building only shows us the magnificent achievement of human genius, patience and wealth, bringing to Him their unsurpassed tribute.

It is, however, a very plain tale which I have to tell; and the interest of it must lie in its substance, not in any ornaments of language or of thought. In order to tell or to hear it aright, we have to recall many things which lie back of it, which alone can put it distinctly before us.

Preventing wide Distribution of the Bible.

That the governing authorities in the Christian world should have ever refused to the revered Scriptures, on which the common faith was founded, the widest distribution in the various languages spoken by the people holding that faith, is a fact so peculiar that we easily ascribe it to a crafty ambition or an arrogant self-will, and leave it as thus superficially explained. We forget how deeply rooted it was in an immense system of thought and of government, and through what silent organic processes it came to evolution into custom and rule. Of course, it contradicted the earlier usage and plan of the church. The Hebrew and Chaldaic Scriptures had been written in the dialects familiar to the people among whom and for whom they were prepared, before and after the Eastern captivity. When Greek became a customary speech with those dispersed in distant cities, the Alexandrian version of these Scriptures was made, and, as we know, in the time of the Master, it was commonly read and reverently expounded by the teachers of religion as it afterward long continued in use with Christian converts. The Evangelists and Apostles, after their Lord had left the earth, wrote accounts of his life, with arguments of doctrine, precepts, promises, and prophetic admonitions, in the language familiar to themselves and their disciples—the vigorous, copious Hellenistic Greek, to which the commerce of the time gave wide distribution, while the Septuagint had given it consecration. They sought to reach not scholars only, or lettered persons, but all peoples who shared in the general culture, and all classes of people, with the writings upon which their souls were engaged and in which they felt themselves moved and helped by the Divine Spirit. The preference of St. Paul was shared by all; it was his preference when dictating or tracing the large and clear characters, as well as when preaching: "I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue." And it was by these Scriptures, in the language which then had chief currency in the world, and in which the Roman law itself was subsequently written, that the knowledge of Him, in whom are the light and hope of the world, was generally distributed. * * *

[Here followed a sketch of the Roman Church, in its development and its opposition to the Scriptures, with a historical survey of the long English struggle toward freedom, and of the earlier life of Wycliffe.]

Translating the Bible into English.

But now, as the greatest of all instruments for this supreme work, he would have God's word itself translated into the common tongue of the people, and reproduced in manifold copies, till the peasant might have it, while the rich should gain through it a rarer treasure than jewels of price. This was not a mere measure of policy for promoting a cause. It was the fruit of a Christian instinct, as deep in his soul as life itself. He had felt the inexhaustible power of the Scripture to uplift and expand, to cheer and inspire the human spirit. He had felt as profoundly as had Bernard the overwhelming sense of the awfulness of life, in its relations to unseen eternities, and the supreme ministry of the gospel to this. And it was an impulse burning within him to make the message which had come from the Most High accessible to all; till precept and promise, prophecy and truth, should be to men a presence, as was the sunshine in which these had their physical image. So he gave to his country the first English Bible; to be multiplied only in manuscript copies; to be read, perhaps, only by stealth; but to be thenceforth the possession of England, and to put an influence into its life and into the life which has subsequently flowed from it across either hemisphere, which cannot be outlined in any discourse, or measured in thought. It was not only the greatest work attempted in the age, and in its effect the most beneficent; it was one of the most fundamental and momentous done in the world since the days of Uphilas or Jerome.

The "Ormulum," so-called, a paraphrase in verse of the Gospels and Acts, had been made in the thirteenth century, but this seems to have been confined to a single copy. In the fourteenth century two translations of the Psalms had been made, and these were followed, after a time, by one of the Epistles of Paul. But up to A. D. 1360 the Psalter was the only book of the Bible rendered into the common speech, and copies of this were certainly very rare. Within the next quarter of a century there came into the English language the entire Bible; and it came by the witness of both adversaries and friends, through the impulse and the labour of the great "Reformer before the Reformation." How far he himself translated its books is not wholly certain. That he did so largely is undisputed. A "Harmony of the Gospels," first translated, seems to have led the way to the rest. The Apocalypse, with its incessant attraction for spirits like his, in times like those, was probably the first of the books to engage his hand. Others followed, most of the New Testament being rendered by himself, doubtless with partial aid from friends; the Old Testament probably in good part by Nicholas Hereford, an intimate friend and co-labourer with him. He seems, however, to have been suddenly arrested in the work and the rest to have been done by another, probably by Wycliffe.

Of course all the translation had to be made from the Latin of Jerome, the Hebrew and Greek being almost unknown. It was, in other words,

the version of a version, and so exposed to peculiar imperfection. But it must be remembered that Jerome had had early Greek manuscripts, earlier than any known until recently to the scholars of Europe, and that so in translating him Wycliffe stood but at one remove from the originals, while his perfect acquaintance with the Latin gave him ample opportunity to make his translation energetic and full as an English equivalent. He completed it probably as early, at the latest, as A. D. 1382; and copies of it were rapidly made by the hands of skilled and eager scribes.

But Wycliffe himself, no doubt, was aware that the work had been too rapidly done for its highest value or best effect, and planned the revision, at once commenced, which finally appeared from the hand of John Purvey, in A. D., 1388, four years after the master's death. Of this, nearly or quite a hundred and fifty manuscripts remain, in whole or in part, many written on vellum, with elaborate care, to be the possession of churches, or the wealthy, and not a few bearing the marks of long use and of the concealments into which they were hurried in times of trouble. All these were written within forty years after Wycliffe's death; and if we remember what careful, destructive search for them was made in the day of persecution, how many went across the sea, how many shrivelled in the fires of war, how many were burned, with those who had read them, on public squares, how many probably wait to be discovered, we shall see how extraordinary their number at first must have been. Only a spirit intense and determined could have driven so swiftly so many pens.

Influence on the Language.

Of the effect of this translation on the English language many have written. The judgment of Lechler is undoubtedly just—that "it marks an epoch in the development of the English language almost as much as Luther's translation does in the history of the German tongues. The Luther Bible opens the period of the new High German. Wycliffe's Bible stands at the head of the Middle English." The most recent historian of the English people speaks of him as the "father of our later English prose." Forms of expression still familiar in our version come directly from him, as the beam and the mote, the trampling of swine and the rending of dogs, the Comforter for the Paraclete, the Saxon exclamation, "God forbid!" Mr. Marsh may state the matter too strongly when he calls the accomplished and diligent Tyndale "merely a full-grown Wycliffe," adding that he not only retains the general grammatical structure of the older version, but most of its felicitous verbal combinations, and, what is more remarkable, even the rhythmic flow of its periods. It may be said in reply, as it has been, that much of what is common to the versions came into both out of the Vulgate, by which one was determined, the other influenced. Still, it is true that what Mr. Marsh well calls "the sacred and religious dialect," which has continued the language of devotion and of Scriptural translation to the present day, was first established in England by the Wycliffe version; and that what Mr. Froude has characterized as the peculiar genius, of mingled tenderness and majesty, of Saxon simplicity and preternatural grandeur, which breathes through the latest translation, had its example

and partly its source in the earliest. Tyndale, Coverdale, Rogers, Cranmer, the Geneva translators, King James's revisers, have all contributed something to the work, but they only heighten, without obscuring, its early lustre; and the final revision, for which we now look, with all the aids which the most untiring scholarship has gathered, must still abide, in its vocabulary and in much of the charm of noble verbal combination, on the primitive foundations of 500 years since.

The Influence on Life.

How vast the impression produced by the version which thus burst into use, not on language but on life, in the whole sphere of moral, social, spiritual, even political experience, who shall declare! To the England of his time, confused, darkened, with dim outlook over this world or the next, the Lutterworth Rector brought the superlative educational force. He opened before it, through the Bible, long avenues of history. He made it familiar with the most enchanting and quickening sketches of personal character ever pencilled. He carried it to distant lands and peoples—further than crusaders had gone with Richard; further than Alfred's messengers had wandered. It saw again the "City of Palms" in sudden ruin, and heard the echoes of cymbal and shawn from the earliest temple. The grandest poetry became its possession; the sovereign law, on which the blaze of Sinai shone, or which glowed with serener light of Divinity on the Mount of Beatitudes. Inspired minds came out of the Past—Moses, David, Isaiah, John, the man of Idumea, the man of Tarsus—to teach by this version the long-desiring English mind. It gave peasants the privilege of those who had heard Elijah's voice; of those who had seen the heaven opened by the River of Chebar; of those who had gathered before the "temples made with hands" which crowned the Acropolis. They looked into the faces of apostles and martyrs, of seers and kings, and walked with Abraham in the morning of time. They stood face to face amid these pages with One higher than all, and the kingliest life ever lived on the earth became near and supreme to the souls which had known no temper in rank save that of disdain, no touch of power which did not oppress. Not only again, in lucid column, the pillar of fire marshalled God's hosts: not only again were waters divided and fountains made to gush from the rocks—angelic songs were heard once more above the darkened earthly hills. Again, as aforetime, the Lord of Glory walked as a brother from Nazareth and from Bethany, strewing miracles in his path, yet leading the timid to the Mount which burned with peaceful splendor, showing the penitent his cross, walking with mourners to the tomb. From the paradise of the past to the paradise above, the vast vision stretched, and gates of pearl were brightly opened above the near and murky skies. The thoughts of men were carried up on the thoughts of God, now first articulate to them. The lowly English roof was lifted to take in heights beyond the stars. Creation, Providence, Redemption appeared; harmonious with each other and luminous with Eternal Wisdom; a light shot forward on the history of the world, a brighter light on the vast and immortal experience of the soul, the bands of darkness broke apart, and the Universe was effulgent with the lustre of Christ.

Of course this influence was not all felt by many minds; perhaps not in its fullness by any. But it was thenceforth at home in England; at home, to stay. It smote with irresistible energy on the rings and fetters of Pontifical rule. It contributed a force of expansion and uplift to every soul on which its quickening blessing fell. It became an instrument of popular liberty, as well as a means of elevation and grace to personal souls. There was the English Renaissance. Leighton and Owen and Jeremy Taylor became possible afterward; Bacon and Hooker, Shakespeare and Milton, Dryden and Wordsworth, and Robert Burns. Celestial forces mingled thenceforth, more vitally, widely, with human thought; and the indestructible, holy influence, though often interrupted, never ceased, till it came to its final inevitable fruition in the perfect liberty of the Scriptures in England.

[Here followed an account of Wycliffe's last days.]

His Place in History.

Ladies and Gentlemen: I would not exaggerate anything in this man, but I am sure we must feel that it is with one of the heroic persons, making nations greater and history splendid, that we have walked for a little this evening. Of course, by his translation of the Scriptures he stands in most obvious relation to us. But the brightness of his fame in this connection may have concealed from the common thought the various and pre-eminent ability of the man, the large place which he filled in his time, the breadth and energy of his manifold influence. He does not loom into larger proportions because we see him through morning mists. The more closely we study him, from different sides, the more surely will he win our admiring honour. It is not often that a man without note, except among scholars, steps forward suddenly to a principal place in public counsel. He breaks into sight, amid the turmoil of his time, as a pre-ordained leader, simply pushed to the front by the mandate of nature. It is not often that a man addicted to subtle and large philosophical speculation proves practical and acute in the sphere of affairs. He was recognized as first among scholastic philosophers, yet none surpassed him in political discussion for force of statement, for grasp of principles, for sagacity or for daring. It is not often that one trained from childhood to familiar use of unclassical Latin becomes an attractive or a competent writer in a different tongue. He created an English style, rugged, idiomatic, whose sentences crash on the ear like grape-shot, whose words are half-battles, which has occasional charm upon it in the fine beauty of phrase and rhythm. Blameless, reserved, ascetic in life, he was humorous, too, with jests that were arguments, and with a severe, though a beneficent sarcasm, as when it was said that Scripture does not recognize friars; "but it does," was his answer, "in this text, 'I know you not!'"

He was radical in his views, in church and State, while a revered leader in a great university. Of knightly blood and bred among students, till his alleged errors were attributed by his enemies to his subtlety of mind and inordinate learning, he judged the plain people more correctly than themselves, he interpreted the prophecy of their vague aspiration, and was not afraid of the final effect of even their wantonness.

He had a deep sense of human sinfulness, but a nobler eulogy on human nature than ever was spoken was that wrought into action in his endeavour to make common to men the thoughts of God.

The rector of a parish church, he organized a mission which moulded the moral life of the kingdom, till every second man was a Lollard. In the solitude of his study he dared to question the faith of ages, to plant himself on spiritual certainties and to balance his mind, in the tranquillity of reason, against the whole shock of church authority. Apparently neither seeking nor shrinking from contest, he smote the Pope with tremendous anathemas, at a time when heresy was more odious than treason, and when reverence for the Pontiff was the religion of Christendom. With instinctive prescience he saw the immense opportunity of the time; and living in an age when prelates were humbled and armies were awed before the impalpable power of Rome, without helmet or mitre he stood invincible for pure freedom of soul.

* * * * *

Reformers who Followed Wycliffe.

The years which followed him in his own country were years of darkness, almost of death, to the cause with which he identified his life. Almost singly, for a time, he had held antagonistic forces at bay. With the withdrawal of his grand personality, the powers which he for a time had arrested gained volume and velocity, and learned a new cruelty both from previous fear and from later success. So his followers were scattered, and multitudes of them were ruthlessly flung to the flood or the flame. In the Convocation of A.D. 1408 it was forbidden to translate the Scriptures, or to read any book composed in his time. After the Council of Constance, as we know, his bones were burned, and their very ashes strewed on the stream, that Avon might carry them to Severn and Severn to the sea; but it was, as his disciples said, that the world might be his sepulchre and Christendom his convert. There came a time even in England, when the fatal laws against his adherents fell dead in their places, and when the almost anarchic frenzy which attended the long wars of the Roses gave way to a peace in which liberty thrived. That was the time for which his quickening thought had waited; and having brooded silent in the air it then burst into voice as if touching a thousand souls at once. Still earlier on the Continent, in Bohemia and in Italy, had been felt his vast impulse. John Huss, Jerome of Prague, Savonarola, repeated the onset of his fearless spirit on the system which opposed them, with their differing powers, with their equal consecration; and no one of all died in vain. In a copy of the missal, containing the old Hussite Liturgy, in the library of the Clementinum at Prague, richly illuminated by loving hands, Wycliffe is pictured at the top lighting a spark; Huss below him, blowing it to a flame; Luther, still lower, waving on high the lighted torch. It is a true picture of that succession, in which others followed, with brightening lustre, this "Morning Star of the Reformation," till the sky was glowing through all its arch with the radiance of the upspringing light!

Out of that Reformation issued the new prophetic age whose ample brightness is around us. It lifted England to its great place in Europe. It

wrenched powerful states from the Papal control. It gave a wholly new freedom to spirit and thought. It filled this land with its Protestant colonies. It opens to us opportunity and hope. It is on the work accomplished by Wycliffe and those who followed that our liberties have been builded. They are not accidental. They have not been based on diplomacies, or on battles, however these may have sometimes confirmed them. They have not been framed, in their solid strength, by the theories of philosophers or the inventive devices of statesmen. They are founded on the Bible, made common to all. They have been wrought to their vast, enduring, symmetrical proportions—more lovely than of palaces, statelier than cathedrals—by their wisdom and patience who had learned from the Bible that human power has no authority over the conscience, that man through Christ has inheritance in God, and that by reason of his immortality he has a right to be helped and not hindered by the government which is the organ of society. If the England of Victoria is different from that of Richard II.; if the present Archbishop of Canterbury is a holy apostle by the side of Courtney, Sudbury, or Arundel; if the story of what the kingdom then was appears to men now a ghastly dream, it is because the Bible was made, through toil and strife and agony of blood, the common possession of the people who dwelt on the sides of the North.

Thank God that the Book which at Oxford and at Lutterworth was first transferred, in its whole extent to the English tongue, and for whose final revised translation we now are looking, has been, and is, and shall be henceforth, the American inheritance—expounded from the pulpit, taught in the household, at home in the school. It is not ours by our own effort, but by the struggle of many generations. It is not ours for our own time alone, but for the centuries that shall follow. The half-millennium which has passed since Wycliffe, the millennium since Alfred founded his "dooms" on its commandments, have not wasted its force. With a divine energy it works to-day, on every hand, for grace and greatness. No future age will cease to need its law and truth and inspiration.

To us is given the humbler work of making it general and permanent in the land, as others for us have made it free. In the measure of our indebtedness to them are we responsible for this future. Let us not be unmindful of the great obligation! Let us rival at least their zeal for freedom, their devotion to truth, if we may not rival that supreme and unfaltering courage which shrank not from prisons and was friendly with death: that these our years of noisy whirl may have in them still the moral forces which gave to theirs majestic renown; that the frame of free government and of spiritual worship, builded on their immortal foundations, may be worthy the grand and costly life which cemented its base; that the latest age of American history may still repeat those words of Wycliffe, written amid the heavy glooms which now are scattered, and in the front of menacing perils which now are not: "I am assured that the truth of the gospel may indeed for a time be cast down in particular places, and may for a while abide in silence in consequence of the threats of Antichrist; but extinguished it never can be, for the Truth itself has said, 'Heaven and earth shall pass away, but my words shall never pass!'"

ADDRESS OF CORTLANDT PARKER, ESQ.

Cortlandt Parker, Esq., of Newark, N. J., spoke as follows:

Mr. President:—I am assigned the duty of expressing the voice of this assembly respecting the address to which we have just listened, and I move you, "That the thanks of the American Bible Society and of this audience be presented to the Rev. Dr. Storrs, for his learned, masterly, and eloquent address; and that he be requested to furnish a copy for publication."

In view of the eloquent address to which we have listened, I might well stop here; but I am announced and have been requested to follow this resolution with some remarks.

John Wycliffe was the Martin Luther of England; as great a man, I think—a wiser, perhaps more learned, and one equally persistent and heroic. Both braved Papal power. Both attacked and defied the corruptions and tyranny of the church. Both took their stand upon the Bible as the only basis of religious belief. Both recognized private judgment as not only a right, but a duty and a necessity. Both, in a word, were Protestant; and of the two, until I heard the words of the speaker this evening, I was ready to say Wycliffe was the more Protestant and the more worthy of distinction, in that he preceded Luther by a hundred years, and in that he could only circulate the Scriptures in manuscript, and yet was the pioneer in the use of that great Protestant weapon, the open Bible. I believe that this act, the giving the Bible to laymen, the making that open to all, which, theretofore, if open at all, had been so only to the ministers of the church, was the germ of the peculiar liberty, civilization, and progress which England and America most enjoy and illustrate. And therefore, I claim for the name of John Wycliffe a veneration equal at least to that which should belong to any other name in any period of English or American history.

If men would know the meaning of the text, "The truth shall make you free," and of that other, "If the truth then shall make you free, ye shall be free indeed," let them look at these two great nations; let them realize the difference between their freedom and that of those where the Bible has not been a fully open book.

The struggle for that freedom began with the contest which Wycliffe inaugurated. For years that struggle continued, until at last government and people united, and an "open Bible" became the law of England. Then, just then, did the germ sprout. Then is the first recognizable impetus towards English greatness. Increased and strengthened with time, it was given to the generation which settled America. Bible freedom—that freedom which combines reverence and duty to God with the assertion of the rights and the brotherhood of man—was the freedom which the earliest settlers brought hither, and for which those whom they left behind cherished and struggled. Producing, naturally, the grandest character, it pervaded succeeding generations, following for the most part the same course of thought and practice, and from which, from time to time, successive colonies came. The England of to-day is the England first fairly developed in the reigns of Elizabeth and James, and which

has since only been modified, never fully changed. The America of to-day is great and worthy just in proportion as it adheres to the principles of its originators.

The great feature of the period during which occurred the settlement of America, especially that ranging between the middle of the reign of Elizabeth and the meeting of the Long Parliament, was the supremacy attained by the Bible. Says the eloquent historian of the English people, "England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read in churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a striking enthusiasm." "It was wonderful to see," says an older writer, "with what joy the book of God was received, not only among the learned sort but generally all England over, among all the vulgar and common people, and with what greediness the book of God was read, and what resort to places where the reading of it was. Everybody that could, bought the book or busily read it, or got others to read it to them if they could not read themselves." "The effect of the book on the character of the people at large," continues Mr. Green, "was simply amazing; the whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class. Literature reflected the general tendency of the times." "Theology rules there," said Grotius. "The whole nation became in fact a church."

Out of all this, and under the action of many wonderful changes and providences, upon which we can look back now and plainly see that the hand of the Almighty directed; with bluff King Harry fighting with the Pope and appealing to the word against him, his very self-will and sensuality thus giving aid to the triumph of the open Bible; with lovely Edward piously giving himself up to the completion of the Reformation; with Mary and Phillip fanatically persecuting and lighting the fires of Smithfield and Oxford; with Elizabeth in her turn contending with Spain, and through the aid of Providence, seeing the great hostile Armada perish—out of all this, I say, was evolved the Puritan; not the grim precisian, morose, ascetic, penurious, canting, and hypocritical, which that word ordinarily calls up and describes, and which in later years too often claimed the title; but the true and original Puritan, who was not necessarily or at first even a separatist, but adhered to the church and its ministers, and sought honestly to reform, not to destroy. "It was a name," says Fuller, "used to stigmatize those who endeavoured in their devotions to accompany the minister with a pure heart, and who were remarkably holy in their conversation." Greatest among this class was the new conception of social equality. Their common call, their brotherhood in Christ, annihilated in the mind of the Puritans that overpowering sense of social distinctions which characterized a preceding age. The meanest peasant felt himself ennobled as a child of God. The proudest noble recognized a spiritual equality in the poorest saint. Of one of the representative men it is written: "He had a loving and sweet courtesy to the poorest; he never disdained the meanest nor flattered the greatest."

The gardener seeking successfully to propagate a noble plant, chooses the best stock at its healthiest prime, and then selecting the most promising bud, fullest of sap and vitality, he severs it, and carefully carrying and nursing it, in due time grafts it on some other hardy stock, assured that it will permeate and renew it. And so the Divine Gardener and Creator selected the exact moment when the open Bible had done its noblest work, developed and built up the purest and holiest character, and then permitting wrongs and conditions likely to effect that object, he directed an emigration, a conveying of the best of England to the distant wilderness, there to grow into a nation, like the other yet even more progressive; of a freedom similar though perhaps more self-asserting—likely to produce a type of men with more active energy than that of those who remained; a nation which, daughter of England not only, but a child of England's special freedom—the freedom of the open Bible—would take its place beside her as a bulwark of tolerant Christianity, a dispenser through all ages of the blessings to mankind which naturally spring therefrom. No thoughtful man can fail to note the difference between the motives which generally brought the first settlers to America and those which attracted other emigrations. It was lust of gold which led the Spanish to Mexico and Peru and Cuba, though mingled with the stern missionary martyr spirit which distinguished Jesuit self-sacrifice. It was lust of gold which in our day settled California and Australia. It was lust of wealth and power which made Great Britain mistress of the Indies. But with those who from 1610 to 1700, when large emigration well-nigh ceased, defied the storms and sought America, whencesoever they came, and with scarce an exception, whether from Holland, Sweden, Denmark, or England, the motive of expatriation was the full enjoyment of Bible freedom—of the right, that is, to believe and act upon their belief of what it teaches—to enjoy the freedom of which the Bible tells and which it prompts—a freedom which establishes social equality among all men, combined with and because of subjection to the law of God; a freedom which implies law, self-restraint, love, and regard of one's neighbour, mutual respect among all citizens; a freedom which prompts activity, self-improvement, progress; a freedom different in character from that which consists with Atheism, Theism, or irreligion, precisely in that point which has made these two nations so progressive—to wit, that, according to its doctrines, man is intrinsically so capable of elevation that it is his duty ever to seek it. I call it "the freedom of the open Bible," in which phrase are two great doctrines: first, that it is not, as with many, merely a book, however to be admired and comparatively regarded, but the Bible—authoritative, true, supreme; next, that it is to be open—open to all, not to be kept for sacerdotal or other exposition merely—not to be followed in the way of some rather than of others, but for each human being to follow in his own way, according to private judgment, with such wisdom as he can acquire and on his own responsibility. Worshipful reverence for the Book, combined with toleration towards all who conscientiously follow it, whatever their differences, and with pitiful regard to such as conscientiously and respectfully impugn it;—this is the foundation of the freedom which has done such great things for Eng-

land and America, and through them, for the world.

Honour then, and grateful memory and reverence for him who first opened to England the Bible, translated it into his native tongue, and started its circulation among the "plain people." Honour next to him, to Tyndale, and Coverdale, and Cranmer, and all the worthies who with him or after him completed the opening which he began. Honour to English law and to English Protestantism, and let me add, notably among its promoters, to the Church, the great bulwark of Protestantism whose liturgy forces on eye and voice and ear continuously Psalter and chapter on every occasion of public worship, and thus ensures that this book of freedom should not only be open but be known. Honour to this great Society and its parent over the sea, scattering their millions of the holy volume, translated in every tongue, providing thus for the dissemination throughout the earth of Bible freedom. "Education," said Burke, "is the cheap defence of nations." He would have added, had his theme permitted, "Bible education is the only secure basis for freedom, civilization, and progress."

ADDRESS OF HON. E. L. FANCHER.

It would be difficult to express the deep sense of gratification experienced during the delivery of the eloquent address to which we have listened.

Rich and golden have been the words of the distinguished orator; and I rise to second the motion for the publication of the Address, so well proposed by Mr. Parker, one of our Vice Presidents.

The inquiry has been sufficiently answered, why we, in the last quarter of the nineteenth century, amid the blaze of our civilization, when, in the tongues of the peoples, the Bible is printed, circulated, and read in more than two hundred languages and dialects, should commemorate the achievement of that first English translation from the Vulgate of St. Jerome. We celebrate the natal day of that translation; for Wycliffe was the chief pioneer in that group of worthies who have given to us our English Bible—the primary hero taking the lead. We owe to him an infinite debt of gratitude. He scattered the seeds of a golden harvest that after generations have reaped. His antique Saxon diction was the speech of the common people, and his rectory at Lutterworth was the centre of an evangelical movement to preach the gospel to them. With amazing industry and labour he completed his great work of translating the Scriptures; and we go back to that far-off period of English history to mark the rise of a new era in the diffusion of religious knowledge. Again the poor had the gospel preached to them; and the way was being prepared for the great Reformation to come.

* * * * *

A philosopher said, "Two things fill me with admiration and veneration: the starry heavens above me, and the moral faculty within me." But Wycliffe's version extorted a new cry: "That divine word of truth fills me with admiration and veneration. Give me that sacred roll that I may know the words of eternal life; give me that

heaven-reaching ladder that I may scale the skies; give me that celestial light that I may find my way to God." Men found, like the wandering Israelites, the deserts of earth impearled with heavenly manna; and, turning away from the divinities of forest, sea, and mountain, they felt sure of this, that "the kingdom of God had come nigh" unto them.

Hitherto the Bible had been a sealed book to the common people; printing had not been invented. Even to the learned the Hebrew and Greek originals were unknown, and many questioned the stars and the dim light of the cloister to learn something of their eternal destiny. Then it was that Wycliffe's bold achievement met the great want of hungry thousands, and set in motion a resistless tide that moved on toward the great Reformation, and that resulted in the complete independence of the English Church, and of all Protestants of every name who speak the English tongue.

If any one needs to be impressed with the providential government of the world, let him contemplate the effect of the translation of the Bible into the English tongue; an achievement that more than Magna Charta has met the want of the people, made the Reformation a natural consequence; and that has accelerated the march, hand in hand, through the swift-footed ages, of Christianity and its consequent civilization, in whose blended light we behold the glory of the nineteenth century.

The English Church, whose liturgy connects us with the far-off ages of early Christianity, had been founded centuries before Wycliffe's translation, but its prayer-book, now the casket of so many jewels, had not been revised to its later perfection. Of course it had not been printed; and Wycliffe's New Testament became a new tie between rector and parish, and a common aid to religious worship. Every responsive voice was now a psalter of thanksgiving and praise, and every swelling heart a shrine of sacrifice and incense. Shadows of the Dark Ages began to disappear; the hill-tops of human hope grew radiant, as with morning light; and the long-sealed wells of living water were opened anew, never again to be closed to the thirsty wayfarers of earth.

If the Bible were like "a lamp hung at the ship's stern, as she is driven by chance winds over a tempestuous sea—warning of no peril; lighting to no anchorage;" but only as other books, "casting its lurid lustre behind, over a white wake of receding foam," then, indeed, were there little occasion to commemorate its translation into the English tongue. But when it not only opens our vision over events of the past, but draws aside the veil of the future; when it teaches us of God, our loving Father; of Christ, our dying and risen Saviour; of the Holy Spirit, our help and sanctifier; when it points to heaven as our home, and to an eternity of happiness as our inheritance, then should we love the study of that book as the noblest of all studies, and honour the men and the means by which the incomparable treasure of an English version has been to our dwellings brought. In the ineffable attractions of that book, men are content with any temporal lot, for they find therein the consolations of an eternal hope. Let us bend our strongest efforts to circulate that book in the English language and all other languages, throughout the world,

"Till Christ shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion,
Or dove's light wing can soar."

Mr. President, I second the motion made by Mr. Parker.

BENEDICTION BY REV. DR. VERMILYE.

Now may the blessing of the Most High rest upon the American Bible Society and all kindred institutions. May he grant that his Holy Word may have freer and freer access to all kindreds and people and nations under the whole heavens. May he also grant that blessings in their rich abundance may come down upon the Bible cause from the exercises of this evening.

The grace of the Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, be with you henceforth and for ever. Amen.

Five Hundred Years.

A few important events suggest some interesting subdivisions of the semi-millennium which has passed since the first translation of the Bible into the English language.

The century in which we live is characterized by associated effort on the grandest scale for the distribution of the Bible in all lands. The American Bible Society counts up a circulation of thirty-eight million copies of Bibles, Testaments, and Portions, since 1816. The British and Foreign Bible Society, founded twelve years earlier, has circulated eighty-eight million copies, about half of them in the English tongue. But in 1780 not a single copy of an English Bible had ever been printed on this side of the Atlantic, the first one having appeared in 1782.

Going back a century further to 1680, we find that John Eliot's Bible, "translated into the language of the natives of the country," and printed in Cambridge, had been in the hands of the Indians for seventeen years.

Two hundred and fifty years ago, at a point of time bisecting our semi-millennium, the first church in Boston was organized, in the summer of 1630. King James's version had then been off the press for nineteen years, and about eighty editions had been printed.

Wycliffe was engaged in translating in 1380 and died in 1384, but printing from moveable type was not introduced into England till Caxton set up a press under the shadow of Westminster Abbey in 1477, and his New Testament did not find its way into print until 1731, nor his Bible until 1850.

Wycliffe's death preceded by a hundred years the birth of Tyndale (1484) and of Coverdale (1488) and half another century passed before the entire Bible in the English language was first printed (1535).

The so-called Genevan Bible, with notes by English exiles, was printed on the continent in 1560; and in 1582, or two centuries after Wycliffe's

day, another New Testament in English, with notes, was set forth by Roman Catholic refugees from England, living at Rheims.

We add a few other dates. The first printed book, a Latin Bible, dates from 1450; the first German Bibles were printed about 1466, and were followed by Italian Scriptures in 1471; by Flemish in 1475; by French and Dutch in 1477; Bohemian and Hebrew in 1488, and finally by Tyndale's English New Testament in 1526. The Douay Old Testament appeared in 1609 and 1610, and King James's version in 1611.

During the first of these five centuries, Wycliffe's version had a very large circulation in manuscript, and by it the nation became familiar with the histories of the Bible and the commandments of God.

The opening of the second century saw a movement already begun for translating the Bible into the languages of Europe, and to this movement a rapid impulse was given by the revival of learning and the invention of printing and of paper-making. Before its close each one of the principal Christian nations had at least one version of the Scriptures, printed and in its own tongue.

The third century is marked by the frequent editions of English Scriptures, especially of the Genevan version, which continued to be printed until 1644, in about 150 editions, and of the authorized version, which averaged more than five editions for every year.

The fourth century, not being distinguished for any activity in the translation and publication of the Scriptures, furnishes a striking contrast to the fifth century, which opened with the labours of Carey and his associates in India, and now presents a roll of 273 new versions of Scripture, in 200 languages and dialects, as work accomplished by Bible and missionary societies within the last one hundred years. Unfinished many of those versions are: crude and tentative some of them may be: but who does not rejoice in the things accomplished by Christian scholarship and toil, and in the foundations thus laid for the noble superstructure which the succeeding centuries will see built thereon.

A Monument due to Wycliffe.

EXTRACT FROM AN ADDRESS BY THE HON. ROBERT C. WINTHROP.

At the monthly meeting of the Massachusetts Historical Society, Dec. 8th, the president, Hon. Robert C. Winthrop, who is also one of the Vice-Presidents of the American Bible Society, called attention to the Wycliffe Commemoration, and said:

The heroic and devoted labours of Wycliffe are worthy of commemoration by the whole Protestant world, especially by New England and America, though there was no New England and no America known to him; for, as Dr. Storrs well said, "it is on the work accomplished by Wycliffe and those who followed that our

liberties have been builded." The grandest monument in the world is that of Luther at Worms. Tyndale, too, has a memorial chapel at Antwerp; but I can conceive of a group on a single base, in the Central Park at New York, or in one of our own squares, which should include Wycliffe and Tyndale and Coverdale and Luther, and perhaps others, and bear witness that our own land is not unmindful of its indebtedness to those noble men, who shrank from no labours or perils in giving the Bible to the common people. Our country owes a monument somewhere to Columbus, Cabot, and Vespuccius, who might well be combined on a single pedestal, and portray the discovery of America. But next to that would well come a grand group of the translators of the Bible in which Wycliffe would have no second place.

Bible Society Record.

NEW YORK, DECEMBER, 1880.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, Dec. 2d, Frederick S. Winston, Esq., in the chair.

The meeting was one of great interest, growing out of the presence of many of the officers and other friends of the Society who reside at a distance. The Hon. Horace Maynard, of Tennessee, Hon. George H. Stuart, of Pennsylvania, and Mr. Francis T. King, of Maryland, Vice-Presidents of the Society, who had come to attend the Wycliffe Commemoration in the evening, supported the presiding officer.

The religious exercises were conducted by the Rev. Daniel Butler, of Boston.

It was stated that during the past month, 18,308 volumes had been distributed by colporteurs labouring in fifteen States of the Union under the direction of the Society. It is evident that this comparatively new department of labour is becoming more and more important as the results manifest themselves more fully. Specially gratifying are the reports of the month concerning the distribution of the Scriptures among the Mormons. Grants of books were also made by the Board for the Indian Territory, for Cuba, and for Liberia, and to the Moravian Publication Society for Barbadoes, and \$200 in funds for the "Société Centrale of France."

Two auxiliary societies were recognized in

Montana, and one each in Iowa, Utah, and West Virginia.

Receipts for the month were \$127,306 06. Volumes issued, 95,363.

RENEWALS.

All persons who are receiving the *Bible Society Record*, as subscribers or as life members, are respectfully requested to take notice of the date affixed to their names on the label of the paper, and to give reasonable notice of their desire to receive the *Record* another year. Many subscriptions expire at this season of the year, as indicated by the sign, "Dec. '80," or "Jan. '81."

Friends of the Society are also invited to organize clubs of subscribers, and thus secure a wider circulation for the information about foreign and domestic distribution which its columns contain.

In the single department of furnishing information concerning the translation and circulation of the Bible, at home and abroad, the *Record* stands without a rival.

The *Record* for 1881 will be sent, postage prepaid, as follows:

1. To individual subscribers who have forwarded 30 cents in payment.
2. To churches, auxiliary societies, and clubs, at the rate of twelve copies for three dollars.
3. To life members and life directors who request it on the grounds of their membership.
4. To the officers of each auxiliary society which keeps up its remittances to our treasury.

Every life director or life member who is entitled to the Record and fails to receive it, is specially requested to communicate with us by letter or by postal card.

Summary of District Superintendents' Reports,

For the month of October, 1880.

	Colpor's.	Co. Ag'ts.
Number of District Superintendents reporting.....	20	
Auxiliaries, Branches, etc., visited.....	133	
Anniversaries attended.....	52	
New Societies and Committees formed.....	6	
Sermons and Addresses delivered for the Bible cause	164	
Letters sent.....	2,067	
Miles travelled on official duty.....	19,850	
Donations and subscriptions secured for the Bible cause	\$1,773 13	

Summary of Bible Distribution in October, by One Hundred and Five Colporteurs and Twenty-eight County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	2,892	684
Families visited by them.....	26,190	12,902
Families found destitute of the Bible.....	5,530	1,689
Destitute families supplied.....	4,431	1,183
Destitute individuals supplied in addition.....	2,839	746
Number of books sold.....	14,731	2,751

	Colpor's.	Co. Ag'ts.
Value of books sold.....	\$5,210 51	\$952 65
Number of books distributed gratuitously..	8,577	1,090
Value of books distributed gratuitously....	\$738 01	\$236 80

Summary of Fifty-two Annual Reports of Auxiliary Societies,

Received in November, 1880.

Receipts from sales in twelve months.....	\$4,338 48
Receipts from collections and donations.....	5,932 05
Paid American Bible Society on book account.....	6,641 26
Paid American Bible Society on donation account....	986 18
Expended on their own fields.....	2,186 48
Value of books donated.....	1,050 35
Value of stock on hand at date.....	7,911 51
No. of these Auxiliaries reporting general operations..	15
Collecting and distributing Agents employed.....	15
Families visited by them.....	24,529
Families found destitute.....	1,695
Destitute families supplied.....	1,268
Destitute individuals supplied in addition.....	735
Sabbath and other schools supplied.....	1

Societies Recognized as Auxiliary, December, 1880.

With Names and Post Office Addresses of Corresponding Secretaries.

Ackworth and Vicinity B. S., Iowa, Stephen Mosher, Felix.
 Virginia City B. S., Montana, J. H. Baker, Virginia City.
 Dear Lodge County B. S., Montana, J. A. Pack, Butte City.
 Utah County B. S., Utah, L. E. Jayne, Provo City.
 Greenbrier Co. B. S., West Virginia, John G. Cox, Lewisburg.

Deceased Members.

Rev. Thos. H. Newton, D. D., L. L. D., Waverly, Va.
 Rev. Lewis C. Newman, Philadelphia, Pa.
 Rev. Charles S. Brown, New York.
 Rev. Stephen M. Vail, D. D., Jersey City, N. J.
 William Edward Bliss, New York.
 Capt. Richard F. Loper, Stonington, Conn.
 Rev. Samuel P. Parker, D. D., Stockbridge, Mass.
 Rev. J. B. Corrington, D. D., St. Louis, Mo.
 Brodnax Atkinson, Elizabeth, N. J.
 Rev. Milton Buttolph, Lima, N. Y.
 Mrs. James O. Sheldon, New York.
 William Howell, Neath, Penn.
 Dr. Lucius N. Beardsley, West Haven, Conn.
 M. B. Taylor, Warren, Ohio.
 Peter Voorhis, Nyack, N. Y.
 Elting Deyo, New Paltz, N. Y.
 Josiah W. Griswold, West Winstead, Conn.

MONEYS RECEIVED IN NOVEMBER, 1880.

	Gifts:—	FROM INDIVIDUALS.
A Friend, New York.....		\$100 00
Allen, David G., Salem, Ohio.....		20 00
Allen, Asa W., Salem, Ohio.....		10 00
Boorman, Miss Mary, New York.....		50 00
Collection at Salem City, Ark.....		12 10
Conover, D. P., Gilboa, N. Y.....		30 00
Collections by Colporteurs:		
Through Rev. W. R. Long, D. S., W. Va.....		4 87
" " J. L. Lyons, " Ga.....		28 05
" " W. McCandlish, " Neb.....		1 80
" " W. B. Rankin, " Tex.....		87 60
" " T. J. Rutledge, " Ala.....		35 80
" " Geo. S. Savage, " Ky.....		21 10
" " " Tenn.....		2 86
" " J. J. Thompson, " Ks.....		11 65
" " Geo. M. Tuthill, " Mich.....		1 50
" " " Wis.....		18 95
" " C. H. Wiley, " N. C.....		30 07
" " " S. C.....		11 20
" " E. Wright, " Mo.....		12 95
" " Colporteurs in Virginia.....		20 51
" E. P. A., New York.....		50 00
Evans, Rev. Rees, Cambria, Wis.....		30 00
Fain, Samuel N., Mossy Creek, Tenn.....		88 00
From a Friend of the Japan Mission, Berea, Ohio.....		5 00
Hart, J. T., Ks.....		5 00
Harman, Jacob, Independence, Ind.....		1,000 00
Harmon, Wesley, St. Lawrence County, N. Y.....		47 87
J. H. G., N. C.....		10 00

Mrs. J. H. G., N. C.	\$10 00
J. M. G., N. C.	5 00
J. R. A. and Family	1 75
Lamb, S. T., Horicon, N. Y.	1 00
Madson, N., Hampton, Neb.	2 00
"M. P. A.," New York	200 00
"M. H. A.," New York	100 00
Roberts, W. H., Grand Rapids, Mich.	4 00
Stokes, Mrs. Caroline P., New York	1,959 50
Todd, Mrs. S. E., Orange, N. J.	5 00
White, J. T. L., Judsonia, Ark.	50
Weikert, George, Bellevue, Ohio	300 00
C. N. Hayward Legacy Fund	70 00
Bowers French Legacy Fund	85 00

\$4,380 \$3

FROM LEGACIES.

Baldwin, Calvin, late of Newark, N. J.	100 00
Devoe, W. L., late of New York	90,472 00
Fowler, Miss Lois, late of North Guilford, Ct.	200 00
Graves, Levi, late of Springfield, Mass.	123 37
Hosmer, Harriet H., late of Hartford, Ct.	1,444 00
Lord, Marlin, late of Hartford, Ct.	181 86
Penfield, Lewis, late of Fairfield Co., Ct.	192 50
Roberts, Marshall O., late of New York	2,000 00
Stover, Mrs. E. M., late of Saratoga Springs, N. Y.	1,000 00

95,673 73

FROM CHURCH COLLECTIONS.

ALABAMA.	
<i>Columbiana</i> , Meth. Ep. Ch., South	15 80
<i>Fredonia</i> , Meth. Ep. Ch., South	13 15
ARKANSAS.	
<i>Little Rock</i> , Pres. Ch.	10 00
GEORGIA.	
<i>Atlanta</i> , First Cong. Ch.	75
INDIANA.	
<i>Edwardsport</i> , German Ch.	31 00
Southeast Indiana Conference, Meth. Ep. Ch.	4 00
KANSAS.	
<i>Graham</i> , Pres. Ch.	1 00
<i>Holton</i> , Meth. Ep. Ch.	4 00
<i>Irving</i> , Pres. Ch.	1 15
<i>Oberlin</i> , Pres. Ch.	2 40
<i>Stockton</i> , Cong. Ch.	1 25
<i>Vineland</i> , Meth. Ep. Ch.	2 77
Western Meth. Ep. Ch., South Conference	5 40
<i>Weston</i> , African Meth. Ep. Ch.	60
KENTUCKY.	
Louisville Conference, Meth. Ep. Ch., South	32 73
MAINE.	
<i>Yarmouth</i> , First Church and Society	10 00
MICHIGAN.	
<i>Charlotte</i> , Cong. Ch.	7 41
<i>Hope</i> , Reformed Ch.	12 85
<i>Holty</i> , Meth. Ep. Ch.	4 58
" Pres. Ch.	14 00
MINNESOTA.	

<i>Minnesota</i> Meth. Ep. Conference	74 95
Northwest German Meth. Ep. Conference	38 00
MISSOURI.	
<i>Missouri (Cumberland) Synod</i>	10 27
<i>Ozark (Cumberland) Presbytery</i>	4 71
NEBRASKA.	
Nebraska Conference, Meth. Ep. Ch.	32 56
Western German Conference, Meth. Ep. Ch.	10 10
NEW JERSEY.	
<i>Acquackanonck</i> , Reformed Dutch Ch.	219 00
NEW MEXICO.	
Meth. Ep. Mission at Albuquerque	5 20
" " Peralta	15 00
" " Valverde	2 00
NEW YORK.	
<i>Hastings</i> , Reformed Ch.	24 00
Summit Meth. Ep. Ch., N. Y. Conference	3 00
<i>Syracuse</i> , Fourth Pres. Ch.	45 52
<i>Tottenham</i> , Bethel Meth. Ep. Ch.	4 00
OHIO.	
<i>Freedom</i> , Cong. Ch.	5 00
<i>Wakeman</i> , St. John's Prot. Ep. Ch.	2 00
PENNSYLVANIA.	
<i>Orwell</i> , First Pres. Ch.	58
<i>Wyatusing</i> , First Pres. Ch.	5 00
TENNESSEE.	

Tennessee Conference, Meth. Ep. Ch., South	5 60
--------------------------------------------	------

TEXAS.	
German Conference, Meth. Ep. Ch., South	\$13 00
VIRGINIA.	
<i>Alexandria</i> , Meth. Ep. Ch.	5 00
WEST VIRGINIA.	
West Virginia Meth. Ep. Conference	30 03
WISCONSIN.	
<i>Diamond Grove</i> , Primitive Meth. Society	1 00
<i>Mineral Point</i> , Primitive Meth. Society	7 65
Scandinavian Baptist Ch.	1 40
Wisconsin Conference, Meth. Ep. Ch.	74 00
	\$813 41

FROM AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.

W. W. Bradshaw, Monticello, Ky.	8 75
Rev. E. N. Crane, Norfolk, Va.	5 34
Rev. L. P. Cushman, Houston, Texas	36 50
Rev. J. H. De Votic, Atlanta, Ga.	50 00
F. H. Ervin, Columbus, Miss.	11 25
J. C. Humphreys, Hambden County, Tenn.	2 09
Rev. Geo. Knox, Cherokee, Iowa	8 00
W. W. Porter, Muskogee, Indian Ter.	9 80
Rev. Jas. Robertson, Bluffton, S. C.	15 00
W. H. Rogers, Hamilton County, Tenn.	21 50
T. J. Sparkman, Fla.	20 00
Buffalo and Erie County Bible Society, N. Y.	8 45
Kansas Central Agency	90 56
Meth. Ep. Ch., Mount Vernon, Iowa	90

288 14

FROM AUXILIARY BIBLE SOCIETIES:-

ON DONATION ACCOUNT.	
Ashtabula County, Ohio	30 00
Albany County, N. Y.	30 00
Blue Earth County Welsh, Minn.	40 00
Chautauqua County, N. Y.	36 04
Clinton County, N. Y.	30 00
Des Moines County, Iowa	19 75
Freeborn County, Minn.	50 00
Fayette County, Ind.	10 00
Fulton County, Ill.	50 00
Hunterdon County, N. J.	30 00
Jackson County, Minn.	10 43
Kanawha County, W. Va.	30 00
Monroe County, W. Va.	15 76
Newton County, Mo.	6 38
New York, N. Y.	90 00
Perry County, Ill.	65 70
Pittsburg Welsh, Pa.	100 00
Red Hook, N. Y.	89 10
Sullivan County, N. Y.	225 00
Saratoga County, N. Y.	30 00
Ulster County, N. Y.	60 00
Union, of Richland and Fairfield Co's, S. C.	6 55
Winnebago County, Ill.	500 00
White County, Ark.	18 00
Waterville Welsh, N. Y.	29 00
Wabash County, Ill.	11 00

1,609 71

70 00

Fork Bible Society, S. C.	
Receipts from Sales:-	
FROM AUXILIARY BIBLE SOCIETIES:-	
ON PURCHASE ACCOUNT.	
Alabama of Montgomery, Ala.	250 00
Attica and Vicinity, Ind.	40 97
Auglaize County, Ohio	150 00
Adams County, Ind.	73 45
Allegheny County, Iowa	13 70
Albany County, N. Y.	807 80
Boone County, Iowa	50 00
Broome County, N. Y.	35 00
Buchanan County, Iowa	14 00
Boulder County, Col.	3 00
Brooks County, Ga.	21 15
Buffalo and Erie County, N. Y.	15 00
Brown County, Texas	3 85
Brooklyn City, N. Y.	50 00
Brown County, Ill.	70 68
Brenham, Texas	50 00
Bangor Young Men's, Me.	8 10
Benton County, Ind.	3 00
Cedar Falls, Iowa	73 89
Brown County, Ill.	15 00
Choctaw County, Miss.	89 45
Creston, Iowa	170 00
Clinton County, N. Y.	170 00

INDEX TO VOL. XXV.

PAGE.	PAGE.
Adams, Rev. Dr. William.....	140
Address by Rev. A. M'Kenzie.....	161
Addresses at Anniversary of British and Foreign B. S.....	98, 118, 129
Allen, Resignation of President W. H.....	109
America, Central.....	164
Anniversary Addresses.....	97, 118
At Louisville.....	58
Exercises.....	76
Annual Meeting A. B. S., Sixty-Fourth.....	75
Annual Report A. B. S., Sixty-Fourth.....	65, 76
Austria.....	102, 134
Auxiliary Bible Societies:	
Connecticut—East Hampton.....	41
Delaware—Newcastle.....	122
Idaho.....	88
Illinois—Aurora City.....	88
Chicago.....	74
Galena.....	8
Whiteside County.....	56
Will County.....	56
Winnebago.....	8
Louisiana—Southwestern.....	8
Maine—Kennebec County.....	170
Maryland—Howard County.....	122
Lafayette County.....	122
Minnesota—Hennepin County.....	41
Missouri—Newton County.....	42
Pettis County.....	9
St. Charles County.....	89
Nevada.....	42
New Hampshire.....	170
New Jersey—Atlantic County.....	122
Camden County.....	106
Hunterdon County.....	154
Morris County.....	106
Passaic County.....	170
Sussex County.....	123
New York.....	42
Albany County.....	56, 170
North Carolina—Mecklenburg County.....	154
Ohio—Greene County.....	42
Huron County.....	56
Licking County Welsh.....	24
Tennessee—Duck River.....	123
Memphis and Shelby County.....	56
Nashville.....	23
West Virginia—Jefferson County.....	24
Summers County.....	42
Backwoodsman's Want, the.....	107
Bagdad, Colportage in.....	69
Bagnall, B., Work in China.....	38
Bergne, Rev. Samuel B.....	157
Bible—A Comfort in Old Age.....	155
And Emperor William.....	43
Atmosphere.....	42
Burning in Olden Time.....	107
"By heart".	107
Compared with other Sacred Books.....	149
Corroborated.....	77
Dakota.....	72
English.....	9
In a Hotel.....	106
In Hawaiian Islands.....	167
In Higher Schools of Learning.....	123
In India.....	39
Marvellous Characteristics of.....	17
Study of the Moody.....	25
Wagon in Italy.....	39
Why Distribute?.	24
Work of the World.....	1
Bible Society Record.....	12
Bishop, Hon. Nathan.....	139
Blackford, Rev. A. L., Letter from.....	22
Blind Lady teaching a young Girl to read the Bible.....	137
Bliss, Rev. E. M., Reports.....	19, 35, 52
Board Meetings.....	11, 26, 48, 58, 75, 92, 108, 125, 139, 156, 171, 187
Book in the Cradle, the.....	26
Books of the Bible, The Sixty-six.....	128
Bradlaugh, answered by a poor Widow.....	107
Brazil.....	22, 93
British and Foreign Bible Society.....	98, 118, 129
Brown, Rev. S. R.....	109
Brown, Rev. W. M., sails for Brazil.....	93
Bulgaria.....	132
Meeting of Methodist Episcopal Mission in.....	166
Bulgarian Christian Soldier, Courage of.....	118
Burned Bible, Church from Ashes of.....	5
Bushnell, Dr. Albert, Death of.....	23
Butler, John W., Letters from Mexico.....	5, 87, 151
Canterbury, Address of the Archbishop of.....	98
Celebration of Completion of Japanese New Testament.....	85
Central Turkey Mission.....	101
Chamberlain, Hon. J. L.....	179
Characteristics of the Bible.....	17
Children and the Bible.....	91
Chill.....	87
What a few Books did in.....	119
China.....	3, 20, 38, 69, 183, 151
Bible work in Kwangtung.....	53
Colporteur work among the Soldiers in.....	100
New Feature of Bible work in.....	116
The Bible in.....	101
Chinese learning to read the Bible.....	85
Colportage in China.....	100
in Minnesota.....	56
in Russia.....	86
in Turkey.....	149
Colporteur's Experience in Germany.....	188
Report of Canvass of Paduac, Ky.....	89
Congratulations from Board of Missions of Reformed Church.....	77
Constantinople.....	164
Conversion of Queen of Madagascar.....	120
Correspondence:	
Allen, Mrs. C. R.....	101
Ament, Rev. W. S.....	133
Barrows, Rev. J. O.....	134
Bingham, Rev. H.....	84
Blackford.....	22
Bliss, I. G.....	3, 68, 101, 135, 149, 164, 166
Chamberlain, Rev. J.....	51
Clark, Rev. A. W.....	103, 134
Gulick, Rev. W. H.....	103
Gulick, L. H.....	8, 53, 58, 100, 165
Hamilton, H. P.....	85, 51, 68, 86, 104, 148
Holt, W. S.....	116
Milne, A. M.....	21, 104
Parsons, Rev. J. W.....	134
Prince, George H.....	133
Prochet, Rev. M.....	39
Riggs, Dr. S. R.....	72
Riggs, Rev. E.....	117
Whipple, Rev. W. L.....	4, 148
Courage of a Bulgarian Christian Soldier.....	118
Cox, Dr. S. H., before British and Foreign Bible Society in 1833.....	147
Dakota Bible.....	120
The making of.....	145
Davis, Rev. J. W., on The Chinese learning to read the Bible.....	85
Deceased Members.....	13, 28, 45, 59, 73, 93, 110, 125, 142, 167, 173, 188
District Sup's Reports.....	7, 22, 40, 54, 73, 87, 105, 121, 136, 152, 168
Dominick, James W.....	44
Do you love your Bible?.....	156
Emperor William and the Bible.....	43
English Bible.....	9
The Revised, Views of the Board on.....	76
Fancher, Hon. E. L.....	185
Fellows, Rev. N., Article.....	9
Five Hundred Years.....	186
Foster, Hon. L. F. S.....	173
France.....	119, 132
French Testament.....	119

	PAGE.		PAGE.
General Conference of Methodist Episcopal Church.....	89	Palmer, Rev. B. M., Address of.....	118
Germany, Colporteur's Experience in.....	168	Parker, Cortlandt, Esq.....	184
Gilman, Secretary, his Visit to Europe.....	27	Parsons, Rev. J. W., Sentence of Murderers of.....	164
Goble, Rev. J., Work in Japan.....	37	Persia.....	4, 19, 93, 148
Greece.....	3	Pethick, William N., The Bible in China.....	101
Greek Schools, New Testament in Ancient Greek in.....	3	Poetry—A Wonderful Gift.....	43
Hawaiian Islands.....	84, 167	Holy Scriptures. Vaughan.....	155
Hepburn, Dr. J. C., Address on Bible Translation in Japan.....	81	John Wycliffe.....	57
Hodge, Dr. Charles, Lowly Mind of.....	57	Panting after God.....	74
Holy Scriptures, Scope of.....	33	The Bible.....	107
Howard, Gen. O. O., Article by.....	24	The Lamp of God's Word.....	91
How Louis Harms loved the Bible.....	57	The Revealed Word. Bishop Mant.....	170
Hutton, Rev. Dr. Mancius S.....	92	The Vaudois Teacher—Whittier.....	26
Hyde, Prof. A. B., Poem on Wycliffe.....	57	The Writing on the Shore.....	10
Iceland.....	25	What is Truth!.....	137
India.....	51, 54	Record, The Bible Society.....	12
The Bible in.....	39	Reed, Rev. Charles E. B., Bible Work of the World.....	1
Indian Territory.....	133	Rees, R. Q., Our Story Retold.....	107, 123
In Memoriam—Dr. William Adams.....	140	Remittances.....	13, 23, 45, 59, 78, 94, 110, 126, 142, 153, 173, 188
Iowa, a Good Example from.....	106	Revised English Bible, the Views of the Board on.....	76
Italians, Roman Catholic Bible for the.....	134	Riggs, Dr. S. R., Letter from.....	72
Italy, Bible Wagon in.....	39	Roberts, Rev. Wm., Translation from the Welsh, by.....	137
Japan.....	164	Roman Catholic Bible for the Italians.....	134
Bible Carriage and Hand-cart in.....	165	Russia.....	133, 151
Bible Work in.....	37	Bible Work in.....	86, 149
Demand for the New Testament in.....	116	Russians, Eagerness of the, to obtain the Scriptures.....	151
History of Bible Translations in.....	81	Ryle, Address of Canon, at Anniversary of B. and F. B. S.....	114
The Scriptures in.....	100	Scope of the Holy Scriptures.....	33
Japanese Festivities.....	100	Siam.....	84
New Testament.....	54, 77, 85	Sixty-Fourth Report, Items from.....	76
Judah. Ben Isaac, Ben Abraham.....	90	Sixty-Six Books of the Bible.....	138
Kavanaugh, Bishop H. H., Address of.....	97	Spain.....	108
Lahore, India.....	84	Special Request.....	12
Lawes, Rev. W. G., Address of, before the B. and F. Bible Society.....	130	Storrs, Rev. R. S.....	130
Lenox, James.....	44	On the Marvellous Characteristics of the Bible.....	17
Life Directors and Life Members, Privileges of.....	173	Stoughton, John, on Wycliffe and his Version.....	49
Light in a Dark Place. Rev. J. W. Butler.....	151	Summary of Receipts.....	15, 31, 47, 63, 79, 95, 111, 127, 143, 159, 175, 190
Louisville, Invitation to.....	58	Summary of Reports.....	12, 23, 45, 59, 77, 93, 109, 125, 141, 157, 173, 188
Luther and his Translation of the Bible.....	10	Swaney, Dr. J. A.....	28
Bayard Taylor on.....	99	Sweden.....	103
Maclay, Rev. R. S., on Japanese New Testament.....	54	Syria.....	164
Madagascar.....	120	" Talking Bible".....	138
Making of a Bible, the.....	145	Taylor, Bayard, on Luther.....	89
M'Gehee, Hon. Edward.....	172	Thorne, John, Report of, on China.....	20, 69
M'Kenzie, Rev. A., Address of, before Massachusetts Bible Society.....	161	Tried and Proved.....	155
M'Lean, Secretary, Address of.....	97	Turkey.....	101, 116, 133, 136, 149
Mesopotamia, Bible Work in.....	35, 52, 68	Mission, European.....	117
Methodist Episcopal Church, Action of General Conference of.....	39	Western.....	134
Mexico.....	5, 35, 51, 69, 86, 104, 123, 148, 151	Uruguay.....	21, 35, 104
A cheering Word from.....	87	Vermilye, Rev. Thomas E.....	186
Micronesia.....	105	Versions in Foreign Tongues.....	93
Minnesota Colportage, Incidents in.....	66	Views of the Board on the Revised English Bible.....	76
Monrovia.....	133	Virginia, our Work in.....	123
Moule, Rev. A. E.....	129	Wales.....	10
Myers, Rev. Frederick, Article by.....	83	What a French Testament did.....	119
New Jersey, Wycliffe Celebration.....	154	Whipple, Rev. W. L., Leaves for his Field.....	93
New Testament in Greek Schools.....	8	Whittier, John G., Poem by.....	26
Nicaragua.....	164	" Whoever made me, made that Book".....	171
North Georgia Conference, Meth. Ep. Church, South.....	9	Williams, Rev. Dwight, Poem by.....	91
Notice.....	17, 38, 49, 177	Winthrop, Hon. Robert C.....	187
Of a Lowly Mind.....	57	Witnessing the Truth.....	10
One hundred and fifty-seven times, Dr. Grier read the Bible through.....	155	Wycliffe, John.....	177
Our Story retold.....	107, 123	And his Version. By John Stoughton.....	49
		Monument due to.....	187
		Poem on, by Prof. A. B. Hyde.....	57
		Semi-Millennial Celebration.....	12, 27, 156, 161, 178
		Semi-Millennial in New Jersey.....	154
		" Version." Specimen Passages.....	9

